

Pollock, P.D.

Plea for Christian Education.

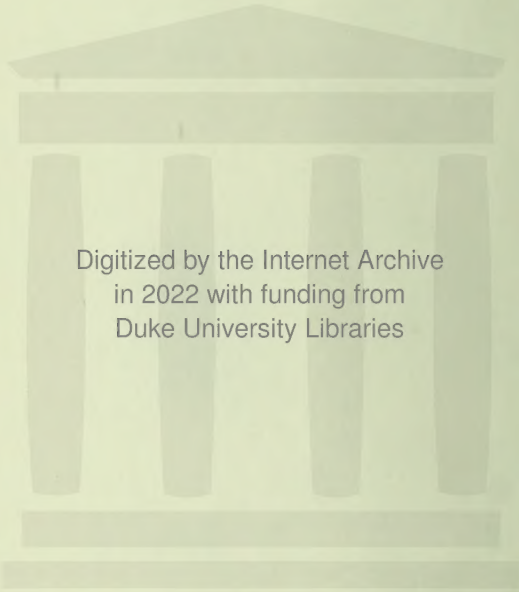
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A PLEA FOR CHRISTIAN EDUCATION.

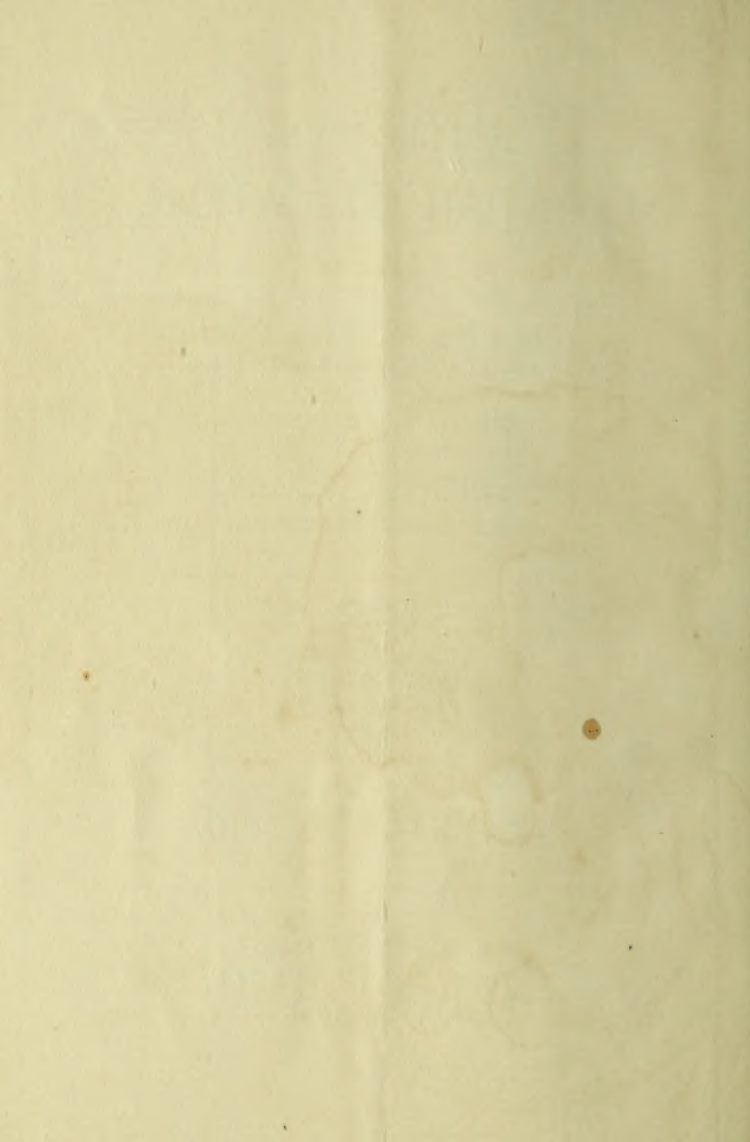
AN ADDRESS BEFORE THE GEORGIA BAPTIST CON-
VENTION, AT VALDOSTA, MARCH 29, 1901.

PRESIDENT P. D. POLLOCK,
MERCER UNIVERSITY, MACON, GA.



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A Plea for Christian Education.

IN WHAT I shall say, I shall try to show :

1. That liberal culture or complete education must include the religious element.
2. That the State cannot provide this religious element.
3. That if higher education includes this religious, or, as we would say, Christian element, it must be fostered and directed by Christian churches.
4. That there is a twofold responsibility on churches to foster higher education, namely, a responsibility to develop and perpetuate themselves, and a responsibility to discharge their true function to society.
5. What our relation to Mercer University is, and our present responsibility in this relation.

These are the main propositions.

Butler has said in substance that education is the adaptation of man to his environment, and the development in him of capacity to control and modify his environment.

Environment is of two kinds: physical and spiritual. Spiritual environment under another name is civilization. The adjustment of life to the forces and products of civilization, that come to us as inheritances from the past, is, therefore, the problem of education. The capacity to control and modify these inheritances so as to pro-

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mote progress, is the peculiar problem of higher education.

Civilization may be classified under five heads: The scientific, the literary, the art or æsthetic, the institutional, and the religious. Under one of these five heads every fact of human aspiration or achievement can be found. If education omits any one of the five, it cannot be called complete, sound, or liberal.

Let us take them up in their order. I need not go into details or amplify. It will be sufficient for my purpose before this representative audience to give the divisions in bold outline.

Scientific inheritance. This is the great field of accumulated and classified knowledge—knowledge of the heavens, in astronomy; of the earth, in geology; of animal and plant life, in biology; of human life, in anthropology; of the laws, properties, and forces of matter, in physics, etc.

Literary inheritance. This is the inviting field of inspirational knowledge—knowledge of the emotions of the human heart, in lyric poetry; of the imagination, in romance; of fervid thought, in eloquence; of more positive knowledge, in prose literature, etc. It is what Channing meant when he said: "God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. They give to all who faithfully use them the society, the spiritual presence, of the greatest and best of our race."

Æsthetic or **Art** inheritance. This is the harmonious field of taste and imagination—of im-



itation of nature, in painting and sculpture; of the combinations of harmonious sounds, in music; of the splendors of a St. Peters at Rome, in architecture, etc.

Institutional inheritance. This is the inviting field of the organized forms of human society—the rise, political struggles, and downfall of governments in the past; the rise of new political institutions on the ruins of dead empires; the tragic struggle of man through the centuries for freedom; the birth of democratic institutions—how the rights of property, how common law, how freedom of the press, how education, how the State, how the church, have taken their places in organized social and political life, etc.

Religious inheritance. By this is meant the history of the worshiping soul of man through the centuries; the history of the church in relation to the individual soul, to society, and to God; what the church, as a divine institution, has contributed to human history; the meaning of the Scriptures as God's supreme revelation to man; the right answer in terms of the gospel to that mysterious problem, has life a meaning? Is it worth living? Our efforts and attainments in science, in literature, in art, in institutional life—have they an end, have they a meaning, and have they permanent value?

One would be indeed blind and deaf who could stand in the midst of the majestic flow of the centuries and not see that the Star of Bethlehem is shining with ever-increasing beauty in it all and over it all; and who could not, in the present un-

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rest, hear the still small voice saying, "It is I; be not afraid?" But there are those who, "having eyes, see not," and who, "having ears, hear not." In the light of the splendid triumphs of Christianity in civilization, who would dare stand forth and say that religion is not one of the fundamental, yea, the most fundamental of all human interests?

These five—the scientific, the literary, the art, the institutional, and the religious—make up what we call culture; but the greatest of these is the religious, as it has to do with the heart out of which are the issues of life.

Now the scientific or technological schools exploit but one of these five elements of culture, namely, the scientific, and that only in part. Hence, their purpose is not so much to educate as to teach one a trade; not so much to make a life as to make a living.

The so-called institutions of liberal learning, founded and supported by the State in a democracy, are restricted to the scientific, the literary, the art, and the institutional elements of culture. They cannot, in an official way, discuss and utilize the field of religion, or teach the essential principles of Christianity. An atheist, an infidel, or a Christian has the same legal right to a place on their faculties. A limitation at this point is fundamental and vital.

Any one who reads the leading educational journals or the new books on education cannot fail to be struck with the new and unusual emphasis given, and importance assigned, to religious

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instruction in education. Dr. Butler, of Columbia; Dr. DeGarmo, of Cornell; Dr. Howerth, of Chicago, and Dr. Stanley Hall, of Clark, four of the leaders in educational thought in America, and others, are now pleading, in magazine articles, in pamphlets, and in books, for a religious instruction in education. They make the appeal, not from the standpoint of the churchman, but from the standpoint of the sociologist.

It may seem strange to us that monarchical governments like Germany and England have made provision for the teaching of the Bible in their common schools, but that democracies like France and the United States have excluded the Bible from their public school system.

In Germany religious instruction is "systematically and thoroughly given. The principal function of the German school is officially declared to be the making of God-fearing, patriotic, and self-supporting citizens. The Germans would no more think that religion could be omitted from the programme of instruction than that mathematics or the languages could be left out." The hour for religious instruction is the first one in the morning. So completely are the children of the German Empire reached in this way, that a Sunday school for religious instruction in Germany is the exception.

In England schools under ecclesiastical control continued to be the sole means of public education down to 1870, when what is known as "board schools" were organized by the government. Forty-four per cent of the children are now in

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the ecclesiastical schools, and forty-two per cent are in the "board schools." The government contributes to the ecclesiastical schools on condition that the religious instruction shall be given at the close of the day, and that any student who may desire to do so can withdraw without impairing his standing in the school. In the "board schools," which are supported by the government, religious instruction is required, but of the undenominational kind.

In France and in the United States Protestantism and democracy have excluded the Bible from public education. "The Protestant reformation was the breaking away from one ecclesiastical organization, and the consequent formation of many sects, groups, parties, or churches. Democracy brought with it a conviction that the support and control of education by the State is a duty in order that the State and its citizens may be safeguarded." These two forces have, therefore, secularized the public schools in France and in the United States.

"A judicial decision on this subject [I quote from Butler] of great interest and of far-reaching importance, is that rendered in 1890 by the Supreme Court of Wisconsin, in the case of the State *ex rel.* Weiss and others, *vs.* the District Board, of School District No. 6, of the city of Edgerton. In this case the essential question was whether or not the reading of the Bible, in King James's version, in the public schools was sectarian instruction, and as such fell within the scope of the constitutional and statutory prohibition of

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such instruction. In an elaborate and careful opinion the court held that reading from the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is instruction; that since the Bible contains numerous doctrinal passages, upon some of which the peculiar creed of almost every religious sect is based, and since such passages may reasonably be understood to inculcate the doctrines predicated upon them, the reading of the Bible is also sectarian instruction; that, therefore, the use of the Bible as a text-book in the public schools, and the stated reading thereof in such schools, without restriction, has a tendency to inculcate sectarian ideas, and falls within the prohibition of the Constitution and the statutes."

This decision may be taken as representative of the view of the large majority of American citizens. In this condition of affairs the educational reformers are beginning to suggest the broadening of the Sunday school idea, so as to give on or more days in the week to religious instruction under a system of instruction organized on the same pedagogical principles that apply to the day schools. But if we have been, and are still unfortunate in this respect in our common schools, we have been doubly blessed in the field of higher education through the large number of great institutions that have been organized under private and denominational control, and that have stood for all the factors of complete culture, namely, the *scientific*, the *literary*, the *art*, the *institutional*, and the *religious*.

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Of the four hundred or more institutions of higher learning in America, the technological schools excepted, only a small per cent are under State control; indeed, nearly half the State universities of America are in the South. Where the State has founded one college in America, private or denominational enterprise has founded eight or more.

If the preceding argument is true, two deductions must follow: The religious, or to our minds the Christian, element in education is the all-important, vitalizing, and momentous factor of education, and without this Christian element education is blind and meaningless; second, in a democracy an educational institution controlled and supported by the State cannot interpret or utilize this factor of education. It must follow, therefore, that higher education, if it is to be Christian in its nature and aim, must be directed and supported by the churches, or by private corporations influenced by Christian motives. Education, in its true and complete sense, is thus one of the most important functions of the churches.

Now, higher or college education is the most important part of education because of its nature, and because of the conditions within which it operates. Its nature, unlike that of the elementary education of our common schools, and in good part unlike that of secondary education in our high schools, is such that it does not deal with unrelated facts, but with the grouping of facts; not with examples so much as with general principles; not with the gathering of material so much

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as with the study of the relations of material. Some one has said that elementary and secondary education is static—that it helps us to hold indifferently what we have attained without enabling us to advance; but that higher education is dynamic—it enables us not only to hold what we have, but to move forward to greater things; it relates our knowledge; it constructs new forms; it adds new products; hence, promotes progress. Progress and higher education are almost interchangeable terms. It will readily be seen, therefore, that higher or college education is of the utmost importance on account of its nature.

Again, it is important on account of the conditions within which it operates. In college, the student is usually away from his home; he is separated from the religious influences of his home; his student environment is one of active and anxious, intellectual and spiritual inquiry, not un-mixed with doubt; his association with the master minds of the past and present in books and magazines makes for him a new world. In college he dips his oar into a palpitating and sometimes stormy sea of thought and spirit, and therefore needs, above all things at this period of his life, to hear the sweet and strong assurances of the truth that fell in tender accents upon the ears of the despairing Peter: "It is I; be not afraid."

In the field of elementary, and in good part of secondary education, the religious element is furnished in the home life; hence, while the Bible and religious instruction are ruled out of our common schools generally in America, it is not a



matter of such serious consequences as when they are ruled out of our colleges and universities.

Again, as the nature of education in the elementary and secondary stage is not so fraught with serious problems and consequences as higher education, it will be seen that higher education is, in a great measure, a unique field, and is altogether a grave responsibility on the churches. This responsibility is twofold in its relation: First, as related to the perpetuity of the church itself; second, as related to the good of society at large through the influence of the church. God never designed that his churches should rest upon ignorance. The very thought is almost blasphemous, for it presupposes the futility of the noble and God-given capacities of man's mind and soul. It would make man look through the dull eyes of a beast of the field upon the unappreciated and unexplored glories of this fair earth and of human life, and would belie the intelligence and wisdom that stand back of the created universe in their infinite resources and in the harmonious order of the whole. Christian intelligence is a necessary basis for the perpetuity of the church. It is sufficient merely to state the proposition. It needs no discussion. Progressive and comprehensive intelligence, interpreting each new fact and every new step of progress, and applying always the standards and laws of truth as revealed in Scriptures, and as revealed in nature, as a guide to conduct, must determine the future of the churches.

Jesse Mercer closed his great sermon on education before the Georgia Baptist Convention in

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1834 with the words, "The Lord save us from an ignorant ministry." Out of the conviction which voiced itself in this utterance, Mercer University was born. Jesse Mercer was wise enough to know that an ignorant ministry would mean an ignorant church membership, and he was far-seeing enough to understand that an ignorant ministry and an ignorant church membership would ultimately destroy, not only the power and usefulness of any church, but would destroy the churches themselves that suffer such conditions to prevail. The slowly but surely decaying history of what is commonly known as the Hardshell Baptist church, with its anti-missionary and its anti-educational policy, furnishes abundant proof of the truth of this proposition.

Again, if higher Christian education is what we believe it to be in its beneficent, quickening, and regenerating influence on society at large, the denomination that fails to perform its duty to society by fostering and supporting such education for the public good, will not only injure society by what it withholds from it, but will weaken and devitalize itself, if not destroy its influence. Jesse Mercer had in view this relation of a Christian college to society when, as Chairman of the Executive Committee in 1837, he sent out in a printed address in the name of the Convention these words: "Our design is to establish a seminary [speaking of Mercer University] which will meet the necessities of the denomination, and at the same time promote the general interest of piety and intelligence. A seminary that shall aid in sup-

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plying the country with well-educated young men, who will become useful and able teachers, magistrates, jurists, and legislators; a seminary that shall extend its fostering care to our young brethren who may be called by God to the gospel ministry, and may desire an opportunity for thorough mental improvement, and thus assist in supplying the churches with able pastors, and heathen lands with well qualified missionaries of the cross."

Now, let us see for a moment how Mercer University has discharged this high function and fulfilled this high purpose outlined by Jesse Mercer. Take the first twenty years of its history—from the first graduating class in 1841 to the Civil War. This period is chosen for convenience, but primarily because sufficient time has elapsed for the graduates of this period to show what they are going to do and be. In this period there were 182 graduates. Among these graduates 38 *teachers*, and among these teachers 13 college presidents, 9 college professors, and 5 superintendents of schools; 38 *ministers*, and among them 1 president of the Georgia Baptist Convention for 6 years, 1 president for 4 years, 1 secretary of the Georgia Baptist Convention for 27 years, 9 moderators of associations, 8 pastors of large city churches, 6 pastors of village churches, and 11 pastors of country churches; 3 *missionaries*—1 in the work of State missions, 1 a missionary to the Indians in the West, and 1 to Africa; 4 *governors*—1 governor of Texas, and 3 of Georgia; 4 *judges* of the superior court; 5 members of the National Congress; 16 members of the State Leg-

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islature; 43 *officers* in the Confederate service.

I have thus taken pains to particularize in good measure in order that you might see from the record itself how extensive the influence of the college has been. The record for the twenty years immediately succeeding 1859 will, when sufficient time has elapsed to season the graduates for positions of responsibility and trust, present an equally inspiring record. The remaining twenty years or more, which will bring the history of the college up to the present, will, in the fullness of time, present a still larger and more inspiring record of service on account of the larger number of students and graduates in these later years.

It must not be forgotten that only about one-third of the students who enter college, graduate. With eight hundred or more graduates of Mercer University, this would mean something like two thousand five hundred students during its history.

The history of Mercer University may be taken as a type of the history of our denominational or Christian colleges in the South.

But what of Mercer University at present, you ask? The present conditions would justify me in saying that the college is animated and controlled by high intellectual activity, and guided by sound methods of learning; and second, that the spiritual life of the college is encouragingly and inspiringly strong, wholesome, and aggressive.

As an evidence of the first, I present our record in the eight intellectual contests in the last four years, winning them all with one exception. Such results do not come by chance, but must find their

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explanation in causes more fundamental. As evidence of the truth of the second, I present a daily twilight prayer meeting with an average attendance this college year of seventy-five students. I present five choice young men who, in the last two years, have given themselves to the work of foreign missions, and are preparing themselves for this work. I present the faculty record of nearly four years with practically no questions of discipline.

I have said that higher education is dynamic, and contributes to progress. Progress is a necessity. As marvelous as the stately steppings of the century just closed have been, we must make the advancing steps of the race still more majestic in the century just opening. To stand still for a moment would be to retrograde.

Again, higher education is a permanent interest. During the centuries of the existence of Oxford and Cambridge Universities in England, the English Government has changed its form many times, but in all the political changes—many of which have come through the destruction of the old order, and which, through fire and blood, have evolved the new—Oxford and Cambridge, themselves the source and inspiration of progress, have stood calm, serene, and undisturbed amid the tumultuous changes about them. Thousands of questions growing out of human activity and progress, and far-reaching in their importance, have been settled one by one and put aside; but higher education is one fact of human history that remains permanent. As long as life has its problems there

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will be an absolute necessity for the trained mind and soul to settle these problems.

Not only is higher education dynamic in force, contributing to progress; permanent and necessary in interest, guiding and determining human history; but the necessity for it is greater to-day than ever before, and will be greater to-morrow. Life has been steadily, through the centuries, moving from the local interest to the universal interest, and is now going at leaps and bounds. Up through the travail of the centuries the political horizon has been slowly broadened. But within twenty-four months the United States has passed from political exclusiveness to world-wide political responsibility. Beginning with the Peace Conference at the Hague a short time ago, the nations of Christendom are to-day formulating for their guidance a code of international ethics and of international law.

Again, we have great industrial combinations, such as the Standard Oil Company and the recent stupendous steel combine, with its billion and a quarter of capital—figures which stagger the mind without informing it; and the individual manufacturer and the small industrial interest are being crowded to the wall. Commercial relations, international in their scope, now hold in their grasp the peace of mankind. What the new adjustments are to be, no one can yet prophesy.

Again, we are in a transition period of thought, whether we realize it or not. We may fly to the ends of the earth, but we cannot escape it. One would be dull indeed who could not understand

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that we are passing into an era of world-wide politics, and into an industrial era, the like of which the world has never seen. And one would be blind indeed who could not see that the thought and heart of the world must enlarge their scope accordingly.

Not only is higher education dynamic in force, contributing to progress; permanent and necessary in interest, guiding and determining human history; but higher Christian education is constructive in character. Constructive, because of the spirit of service and benevolence it develops. It makes man Godlike in proportion as he becomes comprehensive in thought, and Christlike in proportion as his life becomes vicarious, and the energies of his being are consecrated to service. If at times we are inclined to tremble in the face of the multitudinous and momentous problems of this age, and cry out in despair as a child in the dark, let us remember that the lessons of history, as well as of divine revelation, teach us that God, in his providence, grace, and truth, is in the affairs of this world, and that the divine call comes to the nation as well as to the individual to accept, through his grace and truth, the blessed invitation to become co-workers with him, and to go forth to construct and organize human affairs in terms of his intelligence and of his love.

I cannot forbear just here to give you in brief outline the work of Adiel Sherwood in Georgia, as an example of constructive Christian intelligence, and of great missionary activity and power.

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Educated at Middlebury College, Vermont, and Andover Theological Seminary, he came to Georgia in 1818. In 1819 he organized a Sunday school at Trail Branch Church, near Athens; in 1820, at Ruckersville, Elbert County, in the Serepta Association, he presented a resolution which resulted in the formation in 1822 of the Baptist General Association, afterwards the Georgia Baptist Convention. In 1823 he attended the Triennial Convention in Washington City, and there introduced a resolution urging all the States to organize Conventions. In a few years this was accomplished. From 1824 to 1834 he was Clerk and Treasurer of our State Convention. As a result of one sermon in Eatonton in 1827, a religious revival began, which spread over three Associations—the Ocmulgee, the Flint, and the Georgia—resulting in the Baptism of fifteen thousand converts. In 1828 he traveled and preached through forty counties of the State. In the same year he established at Eatonton a small theological school, and taught, among others, Campbell. In 1838 he began a manual labor school near Eatonton with twelve pupils. This led to the adoption of his idea by the State Convention in 1833 at Penfield. He offered the resolution in favor of theological education at Buckhead Church, in Burke County, which resulted in establishing Mercer University at Penfield. In 1837 he attended the formation of the American and Foreign Bible Society in Philadelphia. For three years he was professor of sacred literature in Mercer University. For two years he was Secretary of the American Mission Association. He



was pastor, and did much to found and organize the churches at Penfield, Greensboro, Monticello, Milledgeville, Macon, Griffin, and Greenville.

I close this part of the discussion with the words of another: "The college gives permanence to the institutions, whether of society, of government, or of education, which it controls and supplies. The ministry cannot perpetuate itself. The magistracy cannot educate its own successors and so perpetuate itself. The inferior departments of education cannot train their own men and so sustain themselves. But the college well supported will sustain, supply, and perpetuate them all. It teaches the teachers, preaches to the preachers, and governs the governors. The college is at once the keystone of the educational system, and the corner stone of our civil and religious institutions."

But some may say you exalt Christian education and the Christian college out of all proportion. You doubtless would agree that missions is the great work of the churches, yet the inference from your argument is to minimize missions. I think not. But I shall let others answer you, and they shall be witnesses whose judgment is entitled to consideration, and whose motive cannot be questioned. I shall have them to testify as to the truth of the general proposition, "education as an evangelistic force." They were all, except the last three, present at the great Ecumenical Conference in New York, April, 1900. Here them as they stand forth to give this public testimony:

Rev. Thomas W. Pearce, missionary to China:

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"The opportunity in China is largely for the educational missionary."

Mrs. E. J. Bellerby, missionary to India: "Many may ask why, when the government provides education as in India, should it be necessary for the church to step in? The Christian's answer is brief, and may be summarized in a single sentence: 'Because State education is based upon a system of so-called strict religious neutrality.'"

Rev. W. T. Sutherland, missionary to India: "Whenever I go across to India to visit any mission, and want to know the moral and religious condition in a particular place, whether the tone is high or low, I ask myself is there a training school here? If there is, I go to it and get interested in the young men and women, and lay my hand upon the pulse of that school. That is the heart from which the blood goes out to the whole body of the church. If it is weak, the whole church will be weak."

Rev. George G. Smyth, missionary to China: "Christian institutions for higher learning aid largely in the general intellectual stirring up which is necessary in China, and which seems to be necessary in every country before Christianity is largely accepted. Christianity is the religion of the living, and not the religion of the dead; and everything that the Christian church can do to awaken a higher and more active intellectual life among the Chinese will aid them in the acceptance of the Christian religion."

Miss Singh, a converted native and a teacher in Lucknow College, India: "It has been said that because the gospel is to be preached, therefore energy and money and time should not be expended on higher education. I plead that because the gospel is to be preached, therefore energy, time, and money should be expended on higher educa-

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tion. With all that you have done for us in the past, you will never have enough workers for us. The only way to get enough workers to meet the demands of the field is to train us to do the work that your missionaries have done. If you want us to be what you are, and to be what Christ intended us to be, give us the education that you have had, and in time, and with God's help and grace, we will not disappoint you."

Rev. John Wilkie, missionary to India: "I regard the mission college in India as of supreme importance. There are forty thousand students in the different colleges in India, nearly double the number in all the colleges in Great Britain and Ireland. The large portion are educated in non-Christian schools in which nothing is done to educate the conscience or to meet the spiritual wants of man. The result, the larger proportion go out as infidels. Now, the only means of reaching that class in the community in India is by means of the Christian colleges and the institutions which have been set at work through Christian colleges. We have started our college there in order that we may influence this large class. In the mission college we not only have the best and almost the only evangelistic agency that will reach that class of young men, but we have the best evangelistic agency for reaching all classes in the community."

Dr. George Washburn, President Roberts College, Constantinople (a college which, during the forty years of its existence, has trained two thousand young men of fifteen nationalities for Christian service in the East): "If Christianity is to hold its own in the East; if the old churches are to be won back to spiritual life; if they are to become instrumental in teaching Mohammedanism what Christianity really is, it must be through the influence of trained men; men who know what they believe, and why they believe it; men who have suf-

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ficient knowledge and training to understand and to meet the arguments of those unbelievers who are now flooding the world with their attacks upon Christianity and upon all religions."

Mr. W. Henry Grant, Secretary Ecumenical Conference: "Those who have not been in the foreign field may not fully realize the extent of our school work. If you had gone a hundred years ago from Yokohama, across Japan, through China, round through the straits, up through India, across Persia, and down through Turkey, you probably would have found more than two or three schools in our sense of the word. A few years ago I went pretty much over this route. I traveled from fifteen to twenty thousand miles in Asia, and visited almost daily a Christian school. So you can get from this some idea as to the number of schools carried on by the missionary societies of the world. I visited probably one thousand of these schools. Now, not only is the number of these schools great, but their possibilities are also great."

Rev. Locke Wardlaw, Secretary London Missionary Society: "The discussion as to the place of higher education as a very important and necessary branch of missionary work, is a discussion that has practically ended in Great Britain in connection with all our missionary societies. The evidence has become overwhelming as to the advantage of educational work as a great handmaid of the gospel."

Rev. W. T. A. Barber, of the Wesleyan Missionary Society of London: "When we lay the foundation of a new Christian State, we are bound to provide for school as well as for church, for teaching as well as for worship. The Christian church must assert its value in national life by obvious intellectual as well as moral strength. It cannot live permanently by the initiative and dominance of the Western missionary. It will need native pastors, who will be true overseers; teachers, who will be

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true educators; leaders, who will be true thinkers. *The Christian high school or college is the expression of the church's faith in its own future as a permanent factor of the national life.*"

See Luther Rice, a graduate of Williams College, as he leaves the foreign field, returns to America, travels through the North and the South discussing missions and making an effort to organize the work, turning at last almost in despair from discouragements thrown in his way by an untrained and unsympathetic ministry, and giving the remainder of his life in founding and fostering Columbian College to provide for a trained ministry.

See William Carey, a man who is often held up as an ignorant shoemaker, giving the larger part of his missionary career as a professor of Oriental languages in Fort William College, establishing a printing press, and giving to the East translations of the Scriptures in twenty-four different languages, and giving to the scholarship of the world several learned philological works.

Hear Dr. Adoniram Judson, a graduate of Brown University, who, after nearly forty years of heroic sacrifice and service in the foreign field, as he pauses with a friend in passing a Christian college in America, looks his friend in the face and says:

"If I had ten thousand dollars, do you know what I would do with it?"

"Yes," replied his friend, promptly, "you would give it to missions."

"No," said Judson, "I would give it to such institutions as that, for they are sowing the seed corn of the world."

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Verily, verily, these witnesses have a right to speak and a right to be heard, and their motive cannot be misunderstood. I leave you to say whether these general principles in this testimony do not apply with force to our situation in Georgia. I ask you why it is that our State Mission Board and our Home Mission Board, as they turn their eyes to the vast mountain region of our State, or of our Southland, are beginning to proclaim from the house tops that Christian education is an essential factor in an evangelization that has in it the elements of growth and power. It behooves us as Baptists to inquire how far this principle is true as related to our whole situation in Georgia. No, brethren, I risk my reputation as a man who loves his denomination, and who loves his State, on this prophecy: If we, as Georgia Baptists, do not rise to a larger appreciation of education as a powerful evangelistic force, and to a more aggressive and liberal policy in matters educational, we may as well begin to make up our minds to see our denomination decline; to see missions, the great work of the churches, decline, and to witness with shame and contrition our influence in the State life decay.

I think I have already shown by clear implication, if not by direct statement and argument, what our relation as a denomination is to Mercer University. I close this discussion with a few paragraphs as to our responsibility in this relation and in the present crisis of the college.

If Mercer University has performed the high function of service to the denomination and to the State which we claim for it, then the least that can

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be said is that there is a responsibility on us to see that its usefulness is not lessened. This is largely negative, but, nevertheless, important. More money is needed to do even this. First, because on account of a change in business conditions in the South, money is worth less. For example, some of our eight per cent Atlanta bonds are maturing. This money must be reinvested at four or five per cent. Apply this as a general principle to our endowment, and you will readily understand the necessity of an increase in invested funds in order to maintain the present organization. Second, no institution of learning can be said to be permanent or free from a crisis, that does not have a large enough amount of interest-bearing invested funds to protect it in years of financial or business depression, when there must necessarily be a fluctuation in patronage. Increased endowment would, therefore, aid in maintaining the present organization and insuring permanency. Our income is in round numbers \$10,000 from invested funds and \$9,000 for tuition, but this does not pay running expenses. For many reasons we cannot increase the tuition. The per cent of income from invested funds should be greater than the ratio of \$10,000 to \$9,000. The \$65,000 we propose to raise this college year will meet the present emergencies and give a small margin for enlargement. But as a mere negative or stand-still life will break down sooner or later, there is a larger responsibility on us to see that the power and usefulness of the college are positively enlarged.

No institution can be great that fails to recognize

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the greatness of modern educational conditions; and no institution can hold its patronage, or deserves indeed to hold its patronage, that fails to make itself educationally respectable as compared with other institutions, or greater still, as compared with the true standards of educational method and product. In the light of what has been said, our failure to enlarge the usefulness of Mercer University would result in crippling, if not dwarfing, every interest to which it is related. The responsibility, therefore, is much more than a responsibility to the college—it is a responsibility to all of the great interests that are related to the college, and that are necessarily involved in its work.

Now, as you know, under the direction of the Board of Trustees through an Endowment Committee, we are trying to raise for the endowment by October 1, this year, the sum of \$50,000 among the Baptists of Georgia. In the event we do this, the American Baptist Education Society will give us \$15,000, making in all \$65,000. We come to this Convention with at least \$20,000 already raised, and this amount largely on the cash basis. Much has been raised that has not been reported, and many churches are now at work on their apportionment, and many churches not apportioned are at work. The committee could not include them all, and in its imperfect and hurried work left out some of our stronger churches.

Almost without exception the churches apportioned have raised their apportionment. Several, indeed, have gone beyond. I almost tremble with

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the greatness of the thought, but it begins to look as if the contributions to the endowment from our Baptist masses in Georgia are about to explode the theory which many of us have held that our Baptist common folk could not be enlisted in their sympathies for Mercer University, and in their support of higher education. It begins to appear that all that is needed to make this great truth an actuality among us in Georgia, is that our ministry shall have an intelligent appreciation of the college, and a sympathy for the power and greatness of Christian education, and that they will get their consent to be true teachers and leaders of their people in this important work. Loving and intelligent instruction, wise, systematic, and co-operative effort, and then a chance to give, would bring such results among us in Georgia, not only for Christian education, but for all our denominational enterprises, as almost to startle some of us. At the same time the particular and special responsibility on our brethren of wealth, and on those who are graduates of the college, grows with every advancing step with accumulating intensity. Let us not forget this.

While I should like to mention in detail many of our churches, especially some of the smaller ones and their pastors, who have done nobly in the endowment movement, time would forbid. But I cannot forbear; I must not fail, indeed, to mention one church, the church at High Shoals, Ga., a factory church. No one went to see them, no one wrote them a letter, and they were not apportioned; but they voluntarily swing into line

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with a contribution of \$75, and claim their share in the work, because it is a great enterprise of their denomination.

We do not propose to take a subscription list here to-day, or to call for contributions to the endowment. Such a method would defeat the wisdom of the plans of apportionment, of systematic co-operation, and, more than that, would defeat the wisdom of going to the churches themselves. There the matter must rest, and there the movement must find its success. I have never had but one thought about the result, and that is, we will not fail. No, God forbid! So many sacred interests are involved that we cannot afford to fail. With faith in God and in our brethren, we answer with confident emphasis, it can be done, and it will be done. Even greater things than we have planned or hope for will be accomplished. The labor expended in directing the movement has been enormous, but it has been done with joy and gladness.

But I must close. In fancy I can see standing once more before this convention the stalwart and manly form of our beloved Dr. Gibson, of blessed memory. His noble brow betokens strength and wisdom; his face is a responsive mirror to the Christlike benevolence that warms his heart, and to the benedictions that fall from his lips; his rich, fine eyes are tender and full of beatitudes; his bosom heaves under strong emotion as he speaks to us of missions, the great theme of his soul. I hear him say: "Back to the churches! back the churches!" We catch up his wise words

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and ring them forth again to-day. "Back to the churches!" And may God guide them into an evangelization as broad and deep as his everlasting truth, and as comprehensive as the needs of the human race.



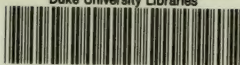


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